



QUESTIONS AND ISSUES SHEET - INPUT Program- TV-10 - "The Future"

1. Are the human experiences described as precognition or prophetic phenomena, which are not adequately explained by contemporary scientific theories or researches, part of a human potential greater than or transcending "known" biological limitations? In what ways? How can such potential, if any, be developed?
2. What evidence is there, if any, that some persons are able to foretell or prophecy the future? Is this a potential of all human beings or a special few?
3. Is there any common basis or explanation relating the various forms of attempts to foretell future human events, (card reading, tea leaf reading, crystal gazing, palmistry, use of pendulums, ouija boards, and other objects, as well as interpreting dreams, visions and revelations etc.)?
4. Did the well-known secular and religious prophets, from ancient times to the present, have any special qualities of intellect, personality, spirit, philosophy or belief? (for example: Moses, Nostrodamus, Jesus, contemporary prophetic leaders, Edgar Cayce, etc.)
5. What are the differences between scientific prediction, economic forecasting, religious prophecy, and fortune telling, divination or other means of foretelling the future?
6. Why do people desire to probe the future? An unfulfilled psychological need? An undefined spiritual aspect of human nature? Superstition? Fear or insecurity? Other?
7. Is there any wider acceptance or more numerous incidences of prophetic abilities among oppressed peoples or close-knit social groups?
8. How can foretelling the future be reconciled with free will? Are events predestined?
9. On what basis do established religions in the United States and Western Europe consider foretelling the future to be superstition in these times, when prophets and visionaries were recognized in Biblical times? Is this rejection linked to Christianity's claims of superiority over ancient religions which respect prophecy (African and Asian religions for example)?
10. Are Biblical revelations (concerning the end of the world, the nature of heaven and hell, or future events on earth, for example) or Church judgements about an individual's eternal destiny different from other forms of foretelling the future? In what ways?
11. If the Biblical test of the prophet was ultimately his acceptance by the community, is this test an equally valid one for contemporary prophets or forecasters?
12. How do fortune tellers discover their ability? Or determine the means of divination most effective for them? Should laws govern their practices? In what ways?
13. What role do objects play in fortune telling, (power source, focus for concentration, other)? Can this art be taught or are special factors involved? Natural? Intuitive?
14. What relationship does fasting, use of allegory, word and picture symbols and rituals have to psychic or prophetic proficiency?
15. Are there other dimensions not perceived by the five senses that are a factor in human-kind's relationship to the universe, which possibly are suppressed by social training in highly technological societies? Are there more than five senses? Is there overall harmony and order in "coincidental" or chance events?



16. What responsibility for the effects of prophecy or fortune telling should the practitioner assume? For enabling an individual to see his or her potential? for transcending difficulties or solving problems? For fatalistic acceptance of the prophecy?
17. Is "establishment" resistance to and suppression of social prophets a manifestation of desire to maintain control or justify the status quo? Does this account for the historical discrediting of prophets in their own times?
18. Under what circumstances is prophecy harmful to the persons involved? Under what circumstances is it helpful? Are any forms of prophecy or divination invalid? Which?
19. Does the current refusal to take prophetic claims or experiences seriously deter individuals from recognizing or understanding potential psychic or prophetic abilities? From developing their human potential? From recognizing charlatans?
20. How can freedom of belief be protected when certain beliefs are arbitrarily branded "superstition" and legislated against?

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9. On what basis do established religions in the United States and Western Europe consider foretelling the future to be superstition in these times, when prophets and visionaries were recognized in Biblical times? Is this rejection linked to Christianity's claims of superiority over ancient religions which respect prophecy (African and Asian religions for example)?
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2. What evidence is there, if any, that some persons are able to forecast or prophesy the future? Is this a potential of all human beings or a special few?
3. Is there any common basis or explanation relating the various forms of attempts to forecast future human events, (e.g., astrology, tarot reading, crystal gazing, clairvoyance, use of pendulums, witch boards, and other objects, as well as interesting dreams, visions and revelations etc.)?
4. Did the self-known seer and religious prophets, from ancient times to the present, have any special qualities of intellect, personality, spirit, philosophy or belief? (For example: Moses, Mohammed, Jesus, contemporary prophetic leaders, Edgar Cayce, etc.)
5. What are the differences between scientific prediction, economic forecasting, religious prophecy, and fortune telling, divination or other means of forecasting the future?
6. Why do people desire to probe the future? Is unfilled psychological need in mind? Defined spiritual aspect of human nature? Significant spiritual fear or uncertainty? Other?
7. Is there any other experience or some unknown factor of prophecies or abilities among oppressed peoples or class-based social groups?
8. How can forecasting the future be reconciled with free will? Are events predestined?
9. On what basis do established religions in the United States and Western Europe consider forecasting the future to be superstitious in these times, when prophets and visionaries were recognized in biblical times? Is this rejection linked to Christianity's claim of superiority over ancient religions which respect prophecy (African and Asian religions for example)?
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16. What responsibility for the effects of prophecy or fortune telling should the practitioner assume? For enabling an individual to see his or her potential? For transcending difficulties or solving problems? For facilitating acceptance of the prophecy?
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18. Under what circumstances is prophecy harmful to the persons involved? Under what circumstances is it helpful? Are any forms of prophecy or divination unethical?
19. Does the current refusal to take prophetic claims or experiences seriously deter individuals from recognizing or understanding potential psychic or prophetic abilities? From developing their human potential? From recognizing charlatans?
20. How can freedom of belief be protected when certain beliefs are actively promoted "supernatural" and legislated against?